

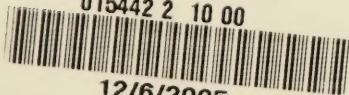


GEN

HECKMAN

BINDERY, INC

015442 2 10 00

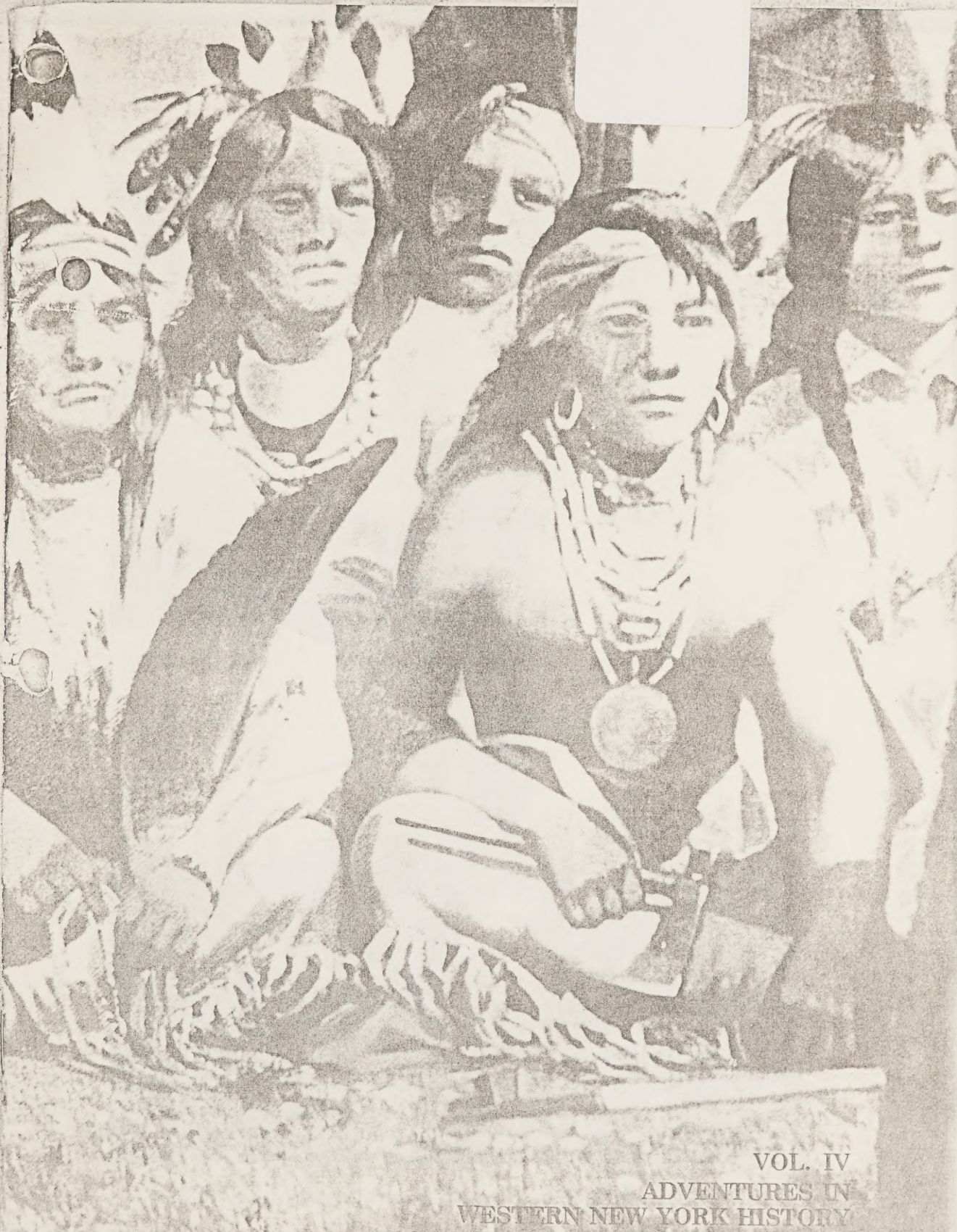


12/6/2005



3 1833 01814 5232

GENEALOGY
974.701
ER4BED,
V.4



VOL. IV
ADVENTURES IN
WESTERN NEW YORK HISTORY

THE IROQUOIS

Richard L. McCarthy and Harrison Newman

*out of
Print*



Digitized by the Internet Archive
in 2024

https://archive.org/details/iroquois00mcca_0



Iroquois Hunter — from Buffalo Museum of Science Group.

Copyright © 1960
Buffalo and Erie County Historical Society

THE IROQUOIS

by Richard L. McCarthy
and Harrison Newman

IN WESTERN NEW YORK, we do not think of Indians as painted *redskins* who live in tepees and go galloping over the plain on horseback. Our Indians do not hunt big game and *palefaces*, with blood-curdling whoops, nor do they glide silently through forest shades, or slip down our waterways in bark canoes. We know the Iroquois as friends and neighbors whom we sometimes see shopping in our supermarkets, and living their daily lives like anyone else.

To be sure, they are a separate nation and they live on their own reservations. For all that, they are very much like us — just one group among the many people who have called this part of the country home. They are part of a race whose culture has contributed much to the American scene.

The Iroquois' name for themselves is Ho-de-no-sau-nee, or "People of the Long House." They have always preferred to live in houses, instead of tepees and other forms of shelter, since they have been primarily an agricultural people. They are given to law and order in their tribes and villages. The name Iroquois was given to them by their rivals, the Algonquins, as a backhanded compliment to their cunning and striking-power in battle. Iroquois means "real adder" — a kind of snake.

Real adders they undoubtedly were, when occasion demanded. But in the smoke of remembered battles it is all too easy to forget that before the first white people came to this country, the Iroquois had developed a high form of culture. They were far from being the uncivilized savages of fiction. They were, and are, possessed of a great and lasting love for lands and home. Their society is a matriarchy, with women being given great power. The Iroquois have a talent for government (they formulated for themselves one of the most complete moral codes in existence). They are a creative and imaginative people and are greatly gifted in poetic oratory; this latter gift was particularly noted by the earliest white visitors among the tribes.

Perhaps the Iroquois' greatest achievement lay in their early recognition of the principle that in unity there is strength, and in strength there is peace. Long before the United Nations was ever dreamed of, these people reached a cultural level that enabled them to join forces in pursuit of these ideals. It is interesting to note that the Iroquois probably did so without benefit of outside influence. So far as is known,



The Old Indian Portage, Lewiston, New York — photograph by R. L. McCarthy.

the Seneca, Oneida, Cayuga, Onondaga, and Mohawk tribes had no inheritance from the Greeks or Romans upon which to build their ideas of government. Yet they banded together to form the Iroquois Confederacy and, when at a later date they were joined by the Tuscaroras, they formed the League of Six Nations which we know today.

It should be noted that the Tuscaroras, according to their own legends, originated in this section along with the other nations. But they wandered south and east to the Carolinas where they lived for many years until the pressures of the white civilization drove them back northward. The fact that they showed the same talent for uniting in a common cause as the northern Iroquois and that they formed a sort of confederacy for themselves with several southern tribes, strengthens belief in the legend of their origin.

While the Iroquois that we know today live in towns or on their reservations, they were primarily a woodland people who made their first settlements on uplands, overlooking streams and lakes. They were keen hunters and fishermen, as well as farmers. They loved games and sports of all kinds. They were very hospitable, and guests were — and are — always well-treated. They had many secret societies, and held religious festivals throughout the year. They loved children, and practiced charity among their ill or needy members as a matter of course. Their legends and traditions were handed down reverently and with care from one generation to the next. Their prophets are still greatly

respected among the Long House People, although many of the people no longer follow the Long House religion.

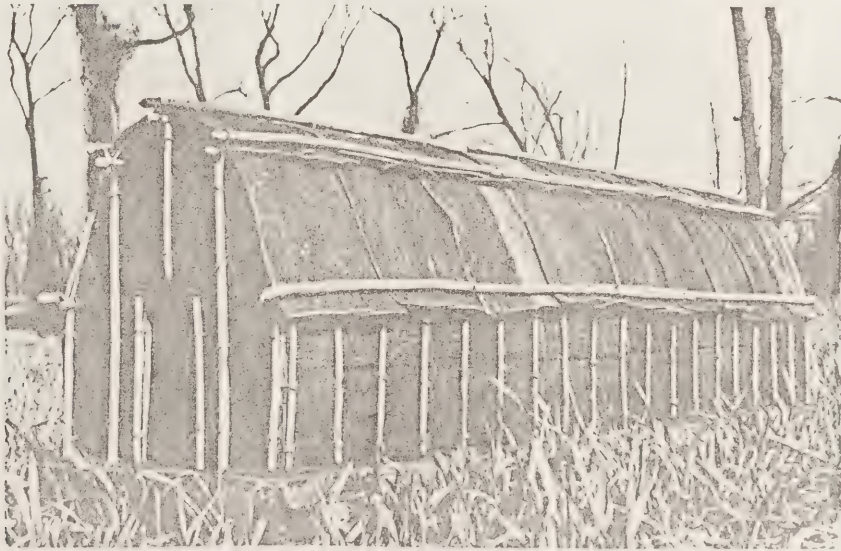
The Iroquois have always liked to visit among themselves. The trails they made from one settlement to another and between their tribal holdings ran for hundreds of miles and established the pattern followed by many of our modern roads and highways.

Most of their villages grew from small beginnings of perhaps one or two families. These would be joined in time by scattered bands or individuals from other locations. Eventually, some of the villages contained several hundred to a thousand people.

When game animals in the neighborhood grew scarce, or repeated plantings of corn, beans, and squash had exhausted the fertility of the soil — a process which, it has been estimated took from ten to twenty years depending upon the size of the settlement — the Iroquois simply packed up and moved to a more favorable location.

Life in these villages was very much like that in any small community. The villages were built on high ground which sloped steeply. Wooden palisades, earthworks, a moat, or all three were used for additional protection. One example of this is the village site at Shelby, New York, which still shows its double-ring of earth-works, although the houses have long since vanished and the entire area is overgrown by trees.

A platform circled the inside of the palisades near the top. It was reached by a notched log ladder, and this platform made a splendid



Iroquois Long House — Buffalo Museum of Science Exhibit.

vantage-point for holding back attack from above. It also served as a look-out station.

Before the first white people came to Western New York, local tribes included the Neutral-Wenro, the Eries, and the Hurons. Although sharing the general culture of the Iroquois, these tribes were not friendly toward them and many sudden raids and bloody massacres occurred, so the village defense systems were often put to the test of battle. After about 1700, when the power of these Indian enemies was no longer to be feared, the Iroquois did not continue to build palisades, and the settlements began to be formed on low ground where the soil was more fertile.

The type of houses to be found in these villages is well known, having been established by archeological research and the descriptions given by early settlers. The single-storied houses were from eighteen to twenty feet wide and approximately ten to twelve feet high. They varied in length according to the number of families which lived under one roof. It was very seldom that a house was occupied by a single family. The houses were constructed to allow for additional lengthening if more space was needed.

Usually, each family was allotted a space of fourteen to fifteen feet, with a platform against the wall for sleeping. Under this platform was storage space, and over it was a shelf for personal belongings. Corn and



The Great Council Tree of the Senecas, Near Geneva, New York.



*Model of Seneca Indian Village, Mid 17th Century
— part of Buffalo and Erie County Historical Society Exhibit.*

other food supplies were hung from the roof which was open at times to allow smoke to escape from the central cooking fires.

Members of a clan would generally share such a house, displaying the clan symbol over the door for the benefit of visitors. Since a dozen or more families would live under one roof, it is easy to see how the term, Long House, originated.

The construction of these long houses was simple. Small posts were set upright in the ground, four to five feet apart. The post tops were then bent together and fastened to form the arched framework for the roof which was usually covered with elm bark. The doors at each end of the house were covered with bark or animal hides. Lacking either central heating or air conditioning, the houses were not noted for their comfort. They were also fire-traps — many went up in smoke, during peace as well as war.

The villages had a sort of community garbage disposal in the form of pits, or hillside middens. Thus the villages were kept fairly clean even by modern standards.

In each village there was a central gathering point called a Council House. This was built up like all the other houses, except for the addition of seats, either platforms or benches, which were arranged against the walls. It was in the Council House that ceremonies and religious services took place. It was here that the Councils of State were held, and decisions were made concerning the welfare of the community.

The Iroquois carried their love of unity into their daily lives, as shown in their farm and hunting systems and their communal dwellings. They farmed hundreds of acres around their villages, and the crops



Sa-Go-Ye-Wat-Ha (Red Jacket) Seneca Sachem, wearing medal presented by George Washington.

were the property of the whole village. The wild animals that were hunted and killed were equally shared and divided. It was possible that a fortunate hunter who returned with game in time of famine could find himself with only a small portion of inferior grade meat left for himself, because the rest of the meat was shared with needy friends and relatives. As older people and children were always cared for first in times of stress, a primitive form of organized charity was practiced.

The social pattern of the Iroquois was, and still is, based on the family unit. Members of a family were grouped into clans—named after birds, animals, and reptiles. Clan membership descended on the female side, so that children automatically were born into their mother's clan. Marriages could not take place between members of the same clan.

While the number of clans in any one nation could vary from three to ten, all clans were recognized by every nation. Among the leading clans were the Turtle, Deer, Bear, Wolf, Hawk, and Snipe. Each clan name refers to a particular species—the Turtle is a snapping turtle; the Bear is a black bear. Even today, Indians visiting reservations will be asked which clan they belong to. They will be made especially welcome by their fellow clan members.

An interesting feature of this clan system is that it is a matriarchy. Property, as well as membership, descends through the mother. The Council Chiefs are chosen by responsible older women of the clan, who may also remove the chiefs from office if they fail in their duties. Removing a Council Chief is done by a very picturesque ceremony; they "cut off the antlers" (symbolic of rank), and "put a chip in the mouth" (a symbol which forbids further speech in Council). War chiefs, however, were not chosen by the women, but gained their rank through their own ability and qualities of leadership.

A third class of chief exists—the Pine Tree Chiefs, who are chosen by Tribal Council and may be of either sex, having earned the honor



Council House, formerly at Canaëda, now in Letchworth Park, New York.

by outstanding contributions to national or tribal welfare. A Pine Tree Chieftanship is permanent. The holder, in times past, could be a War Chief also. He acts as *runner*, or assistant, to his Clan Chief.

The chief who spoke for a whole tribe at a Grand Council and was pledged to protect the Great Peace was called a Sachem. The Sachem was usually the best orator of his tribe — no light honor among a people who are generally gifted with this talent.

One chief of each clan had a vote at the Grand Council which was held at Onondaga. In order for an issue to carry, all had to agree to the decision. Some people feel that this pattern of central government with representation strongly influenced our own Founding Fathers in setting up the democracy we enjoy today.

With local issues controlled locally and tribal affairs handled at League Councils, rugged individualism still flourished. A man was responsible, first, to his clan. Second, he was responsible to his village and tribe. Third, he was responsible to the League. It was his own choice if he wished to wage war, to avoid it, or to live in or outside of the village. He could marry where he chose, provided it was outside his own clan.

Children were born into their mother's clan, and a system of adoption was widely practiced among the Iroquois (particularly in regard to prisoners of war) which strengthened clan membership. Sometimes whole nations or villages were thus adopted and gradually became part of the tribe.

It should be clearly understood, regarding the practice of adoption,



Ga-Nio-Di-Euh or Handsome Lake
— from Mural in Buffalo and Erie County Historical Society.

that this was not true of the Tuscaroras. They were not *adopted* by the Senecas. They were admitted to the League and sponsored by the Oneida, thus retaining their own identity and nationality.

According to legend and tradition, the two Founding Fathers of the Iroquois Nation were De-gan-a-wi-da and Hi-a-wa-tha. The latter is a real historical personage — probably an Onondaga Indian. His name is still used as a ceremonial title in the League.

Less is known about the exact origin of De-gan-a-wi-da. He is thought to have been either a Huron or a Mohawk. It is fairly certain that he came into what is now Western New York from Canada, but he is one of those about whom there are so many legends that it is difficult to tell fact from fiction.

Unfortunately, not all Indian nations who were offered membership in the League accepted. This led to a situation common the world over. Peace was achieved by the participating nations only at the cost of many battles and the destruction of the non-joiners. It was an expensive victory.

After the arrival of the white men with their many contending groups, the League weakened and was almost destroyed for lack of what might be called a strong foreign policy. The English, French, Dutch, Scandinavians, and other national groups made many offers to the Indians. The Iroquois leaders were bewildered and did not know which cause to support. The Confederacy all but broke apart. That they survived at all was a wonder, for once their unity was broken they fell prey to any and all who would take advantage of them.

However, the Iroquois were a strong people. They were faced with the same problems of white conquest and resulting relocation which their red brothers throughout the continent faced. Yet, the Iroquois managed again to strengthen the ties of the League. In spite of being moved to reservations, losing their beloved lands, and other heartaches and disappointments, once again the League is united. Population among the tribes is increasing.

Iroquois are now to be found distinguishing themselves in almost every field. As doctors, lawyers, musicians, soldiers, and athletes they have proved that when they are given equal opportunity they can compete with members of the white race. In war, their performance has been outstanding — particularly in the Signal Corps where their native tongues formed an unbreakable code. For the number of Indians involved, the percentage who were decorated for courage is remarkably high. They earned the respect and admiration of all who fought beside them.

Some historians feel that the Iroquois' ability to stage a comeback in the face of white supremacy is due partly to their talent for statesmanship and partly to their strong religious beliefs. Religion is a way of life for the Long House People. Their daily conduct is governed



Indian Pipes and Bowls — from Collection of Buffalo and Erie County Historical Society.

by their religious rules. It is interesting to note that in spite of their own firm beliefs, these people practice true religious freedom. A stranger among them would never be disturbed in his prayers or meditations, no matter what he worshipped.

There is no real proof that the prehistoric Iroquois believed in a Supreme Being (any more than archeologists of the future will find images of the One God in our churches and temples). We do know, from archeological evidence of their burial customs, that they shared our belief in the Hereafter.

Early visitors among the Iroquois have recorded that they had a religion which even then had been well established by long usage. The historic Iroquois base their religion on the concept of the Great Creator — just as we do.

About 1798, League affairs were at a low point. Threatened on all sides by the advance of white settlers, the Iroquois nations were also suffering from internal weaknesses. At this time a leader arose to bring the message of a new religion. He was Handsome Lake, a Seneca, who was half-brother to the famous Cornplanter.



Modern Seneca Carving Mask — 1957 Centennial of the Purchase of the Tonawanda Band Reservation.

(N. Y. State Dept. of Social Welfare)

Handsome Lake spent the earlier part of his life in foolish pleasures, but after a near-fatal illness he underwent a great spiritual change. He felt very strongly that he owed his miraculous recovery to the fact that he had been chosen by the Creator to carry "The Good Message" to the Six Nations. During the latter part of his life, he was subject to revelations of a religious nature. This enabled him to put together a moral and religious Code which gave purpose to the despairing Indians and offered them hope for the betterment of their future. His teachings, set

forth in the "Code of Handsome Lake," carry great weight.

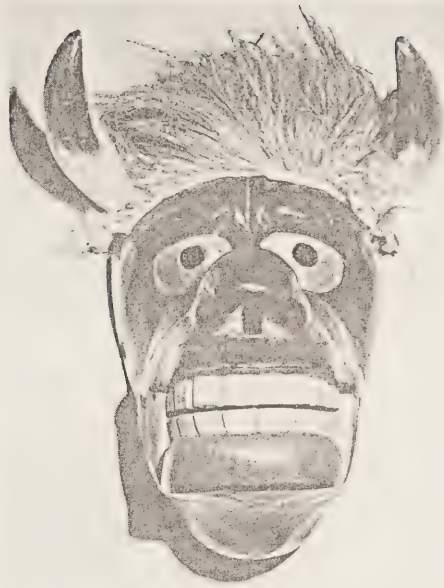
The Code, which is in 153 parts, concerns every known phase of life. It was taught by Handsome Lake to his chosen disciples, from whom it has since been handed down orally in its entirety. Able religious leaders who have studied this Code have been impressed by how similar it is to other religions active in the world today, and that it offers an acceptable standard of conduct for any person, regardless of race.

The earliest white visitors to this country did not, for the great part, represent the best of their kind. The Indians suffered both morally and physically from contact with these people. Aware of this, the Iroquois formed a poor opinion of the white man's religion — which must in many cases have appeared to them to be almost non-existent. The first missionaries had to combat this prejudice, and this they often failed to do. The beliefs that the missionaries offered were not easily understood by the Indians, who saw that most of the white people did not themselves accept or practice the teachings of brotherly love and Christian charity.

The Code of Handsome Lake, therefore, satisfied a long-felt need for a set of spiritual standards based on the requirements of Indians, rather than those of the white man. This Code is the basis for the Long House Religion as practiced today by such Sachems as Corbett Sundown, of the Tonawanda Senecas. It is not a religion of requesting, but instead it is one of gratitude for benefits received, and the idea



Spoon-lipped Doorkeeper Mask



Dancing Buffalo Mask



False Face Mask



Whistler Mask

*Wooden Masks used by False Face Society
— Collection of Buffalo and Erie County Historical Society.*



*Grid on site of Joncaire Trading Post, first in Western New York, 1720.
Abandoned 1726. Photo: R.L. McCarthy, 1957*

of giving thanks early and late is one of its basic beliefs. Its founder, Handsome Lake, is revered as a Messiah and prophet by the Long House People. Those who preach his code are dedicated persons who consider the honor of their position sufficient payment.

In addition to their interest in agriculture, government, and religion, the Iroquois were able craftsmen. Many of us have experienced the thrill of finding one of their flint arrowheads or a bit of decorated pottery while walking in the country, and marvelled at the high degree of artistic ability these things showed. The fact that such exquisite design and finished workmanship were achieved by an untutored people is a point worth thinking about.

The effigy pipes made of fired clay, which are particularly characteristic of the Senecas, are treasured by collectors the world over. These unique items — sometimes in the form of birds, sometimes of beasts or reptiles — reflect a deep love of nature and keen observation on the part of their makers. Other pipes, with human faces or wierd masks on them, are of religious or legendary significance. Pipes made of catlinite, the famous red stone favored by the Plains tribes, were not in general use among the Iroquois.

These beautiful objects were not for show, but were meant to be used. The Iroquois still grow tobacco along with their food crops, and employ it for religious and medicinal purposes. They consider that the lighting of a pipeful of tobacco constitutes a sort of ceremonial of Thanksgiving to the Creator. They feel that the fragrant smoke draws them into closer communion with their Maker.

There are still skilled craftsmen on the reservations, although the particular art of making pottery no longer flourishes. A modern worker-in-flint lives on the Tuscarora reservation in the person of Wilmer "Duffy" Wilson. He specializes in turning small flint points of his own

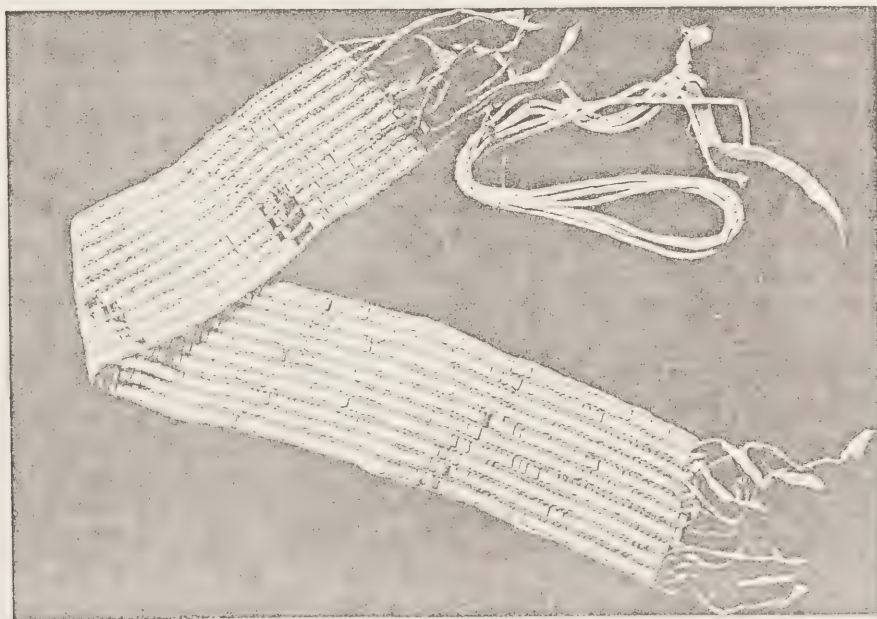
manufacture into exquisite jewelry. He is one of a few living people able to duplicate the fluted points originated by Folsom Man — one of the earliest dwellers on our continent.

The Iroquois also excel in wood-carving. The exaggerated features of their ceremonial masks, worked with loving care, are examples of the highest forms of their art. Chief Harrison Ground, of the Tonawanda Senecas, is a noted exponent of the craft — as was Jesse Cornplanter, also a Seneca. His beautiful figures carved in the round are treasured by many museums.

Unfortunately, the art of basket-making is dying out in this age of plastics. But many of the older women still understand it and are able to produce various types of containers, by using maple and black ash splints. For centuries, these women were also noted for their intricate bead work. While this, too, is a dying art there are a few experts still working at this craft on the various reservations.

The Iroquois are great athletes, and they excel at a number of games and sports both ancient and modern. Many of these people are famous for their prowess at football, baseball, basketball, track, and la crosse — a game invented by the Indians, who have played it for centuries.

Another game, equally exciting to watch but seldom seen off the reservations, is Snow Snake. This game requires great skill and muscular



Belt of Wampum presented in 1799 by the Chiefs of the Tuscarora Nation to the Holland Land Co., as a token of their desire to have their Reservation extended.



*Corbett Sundown — Chief, Tonawanda Band,
Seneca Nation, photograph by R. L. McCarthy,
1957.*

co-ordination. It is played with polished wooden staves, rather like spears, which are waxed like skis and kept carefully packed in cloth bags when not in use. When in motion, their appearance is decidedly snake-like. The game consists of throwing these *snakes* along a sort of trough, made of snow and ice. The winner's stick, or *snake*, must out-distance all the others. Throws of 500 yards are common, and under favorable conditions throws over a mile long have been recorded.

Another throwing game is the Hoop Game which consists of throwing javelins through a rolling hoop. This game requires a keen eye as well as strong muscles.

As is true of all races, the children's games imitate the activities of their elders. Little Iroquois girls play with dolls. Their brothers have small bows and arrows. Another sport much enjoyed by the boys is the Stick Game. It is played with a *ball* made of two sticks which are tied together and handled with longer sticks in place of racquets. The scoring is the same as for *la crosse*.

The Long House People also have many ceremonial games connected with various religious observances. One of the most popular is the Peach Pit Game — a team affair — usually played by both sexes. It involves shaking a number of colored peach stones in a wooden bowl until a majority of light or dark sides come up. Each team loudly encourages its own members and tries to discourage the opposite team. It is great fun to watch.

From the archeological standpoint, it would appear that times have changed very little in regard to such pursuits. Children, among the

Iroquois, have always been greatly loved. Some of the most valuable artifacts recovered by archeologists have been evidences of games and toys found among child burials; an interesting and touching indication that even *uncivilized* parents did their best to provide for the welfare and entertainment of their children in the Hereafter.

Iroquois children were fortunate in another respect, too. They may not have had comic books, but their parents were, and still are, great tellers of tales. The Indian children have inherited many wonderful stories and legends.

The Iroquois believe that the proper time for retelling tales is during the winter months when frost is in the ground and farming is not possible. Many of their stories are designed to acquaint the children with tribal beliefs. It is especially interesting to note that a race of pygmies, or *Great Little People*, is active in their folklore.

Story-telling among the Indians usually takes place around the evening fire, and the tales are recalled by an older person. In the old days, any child who fell asleep during the recital was subject to a playful tap from a soft moccasin, thus giving rise to the title "Moccasin Stories."

While they had no written language or literature, the Iroquois did keep records in the form of wampum belts or strings. To this day they refer to these objects as "documents." Many people mistakenly believe wampum to be a means of exchange, like money. But this is not true. However, the loose beads could be used as an article of trade or barter; but once the beads were strung or made into a belt, it was no longer an article of commerce.

Wampum, among the Iroquois, consists of tubular beads cut from purple or white shells and then polished. The beads are strung in patterns which carry definite meaning to those who understand them. A good reader of wampum is able to decipher the message of any belt which comes his way, just as we would read a book. Some wampum is of great age and has been as carefully preserved as our own important historical documents.

Belts of wampum were usually made to commemorate treaties or mark other events of like importance. Strings of the beads are either symbols of office or are of religious significance. The strings were also used in condolence ceremonies or to declare war and send messages.

One of the best collections of wampum belts in the world, well worth a visit, is on display at the State Education Building in Albany, New York.

Meanwhile, the authors sincerely hope that none of you has dozed off during this account of the Iroquois. It is not a legend nor is it a "Moccasin Story." It is a true story of courteous and friendly neighbors whom we are very proud to number among our acquaintances.

BIBLIOGRAPHY

- Beauchamp, William Martin. *Aboriginal Place Names of New York*. Albany, 1907.
- Fenton, William N. *An Outline of Seneca Ceremonies at Goldspring Longhouse*. (Yale University Publications in Anthropology No. 9). New Haven, 1936.
- _____. "The Seneca Society of Faces." *The Scientific Monthly* 44:215-238. 1937.
- _____. ed. *Symposium on Local Diversity in Iroquois Culture*. United States Government Printing Office. Washington, 1951.
- Guthe, Alfred K. *The Late Prehistoric Occupation in Southwestern New York: An Interpretive Analysis*. (Rochester Museum of Arts and Sciences Research Records No. 11. Rochester, 1958.) (New York State Archeological Association Researches and Transactions Vol. 14:1. Albany, 1958.)
- Henry, Thomas R. *Wilderness Messiah*. New York, 1955.
- Houghton, Frederick. *Indian Village, Camp, and Burial Sites on the Niagara Frontier* (Buffalo Society of Natural Sciences Bulletin 9:3:261-366). Buffalo, 1909.
- _____. *The Seneca Nation from 1655-1678*. (Buffalo Society of Natural Sciences Bulletin 10:2:362-476). Buffalo, 1910.
- Johnson, Elias. *Legends, Traditions, and Laws of the Iroquois, or Six Nations and History of the Tuscarora Indians*. Lockport, 1881.
- Ketchum, William. *Buffalo and the Senecas: An Authentic and Comprehensive History of Buffalo with Some Account of Its Inhabitants Both Savage and Civilized*. 2 vols. Buffalo, 1864.
- Morgan, Lewis H. *League of the Ho-De-No-Sau-Nee or Iroquois*. Rochester, 1851.
- Parker, Arthur C. *The Code of Handsome Lake, the Seneca Prophet*. Albany, 1913.
- _____. *Seneca Myths and Folk Tales*. Buffalo Historical Society Publications. Vol. 27. Buffalo, 1923.
- Ritchie, William A. *Early Huron-Neutral Sand Knoll Sites in Western New York*. (New York State Archeological Association, Morgan Chapter Researches and Transactions 7:3). Albany, 1930.
- Schoolcraft, Henry R. *Notes on the Iroquois*. Albany, 1847.
- Severance, Frank H. *An Old Frontier of France*. Buffalo Historical Society Publications. Vols. 20, 21. New York, 1917.
- Wilson, Edmund and Mitchell, Joseph. *Apologies to the Iroquois*. New York, 1959.
- Editor: Thelma M. Moore.
- Editorial Consultant: Donald L. Edwards.

Adventures in Western New York History

Volume I—*Old Fort Niagara*, Ann Kelleran.

Volume II—*Millard Fillmore*, John T. Horton.

Volume III—*The Village of Buffalo, 1800-1832*, Wilma Laux.

Volume IV—*The Iroquois*, Richard L. McCarthy and
Harrison Newman.

Volume V—*The Beginnings of Buffalo Industry*, Robert Holder.

Volume VI—*The Pan-American Exposition*, Isabel Vaughan James.

Volume VII—*Prehistoric People of Western New York*,
Richard L. McCarthy and Harrison Newman.

Volume VIII—*The Holland Land Company in Western New York*,
Robert W. Silsby.

Volume IX—*The War of 1812 on the Frontier*, Lura Lincoln Cook.

Volume X—*Power, the Gift of Niagara*, John Aiken and
Richard Aiken.

Volume XI—*Grover Cleveland and Buffalo*, Francis J. Walter.

Volume XII—*The Grand Canal, New York's First Thruway*,
Eric Brunger and Lionel Wyld.

Volume XIII—*People of Our City and County*, Stephen Gredel.

Volume XIV—*The Canadian Shore*, Peter C. Andrews.

Volume XV—*Manufacturers of Wheels and Motors*, Roger Squire.

Volume XVI—*Buffalo Homes*, Olaf William Shelgren, Jr.

Volume XVII—*Glass—Lancaster and Lockport, New York*,
Jean W. Dunn.

Volume XVIII—*Erie County and the Civil War*, Richard C. Brown.

Volume XIX—*The Wilcox House*, Richard M. Hurst.

Volume XX—*Erie County Railroads 1836-1972*,
Origin and Development, Roger Squire.

Volume XXI—*Buffalo Newspapers Since 1870*, A. Gordon Bennett.

Volume XXII—*Theater in Early Buffalo*, Ardis and Kathryn Smith.

Volume XXIII—*Family Life in Early Buffalo*, Olga Lindberg.

Volume XXIV—*Buffalo in the Gilded Age*, Olga Lindberg.

September 1977

Printed By Partners' Press, Inc.

